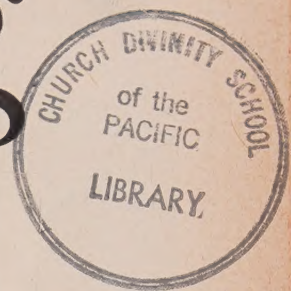


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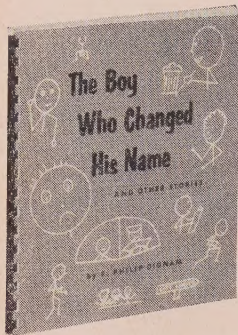


av
Travels of a bishop's study [p. 9].

Tales of the Hinterland

p. 12

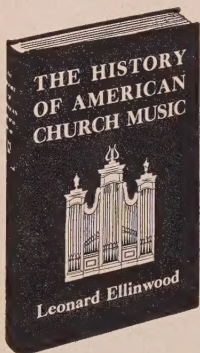
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The Shimer Story	F. J. Mullin
Kpana	Joseph H. Bessom
Cane Breaks	Christopher Cone

THINGS TO COME

December

6. Second Sunday in Advent
7. National Council meeting, Milwaukee, WI to 9th Friends of the WCC, annual meeting, NY, N. Y.
- Executive Committee, U.S. Conference WCC, annual meeting, New York, N. Y.
13. Third Sunday in Advent
15. N. Y. suffragan election
16. Ember Day
18. Ember Day
19. Ember Day
20. Fourth Sunday in Advent
21. St. Thomas
25. Christmas Day
26. St. Stephen
27. St. John Evangelist
28. Holy Innocents

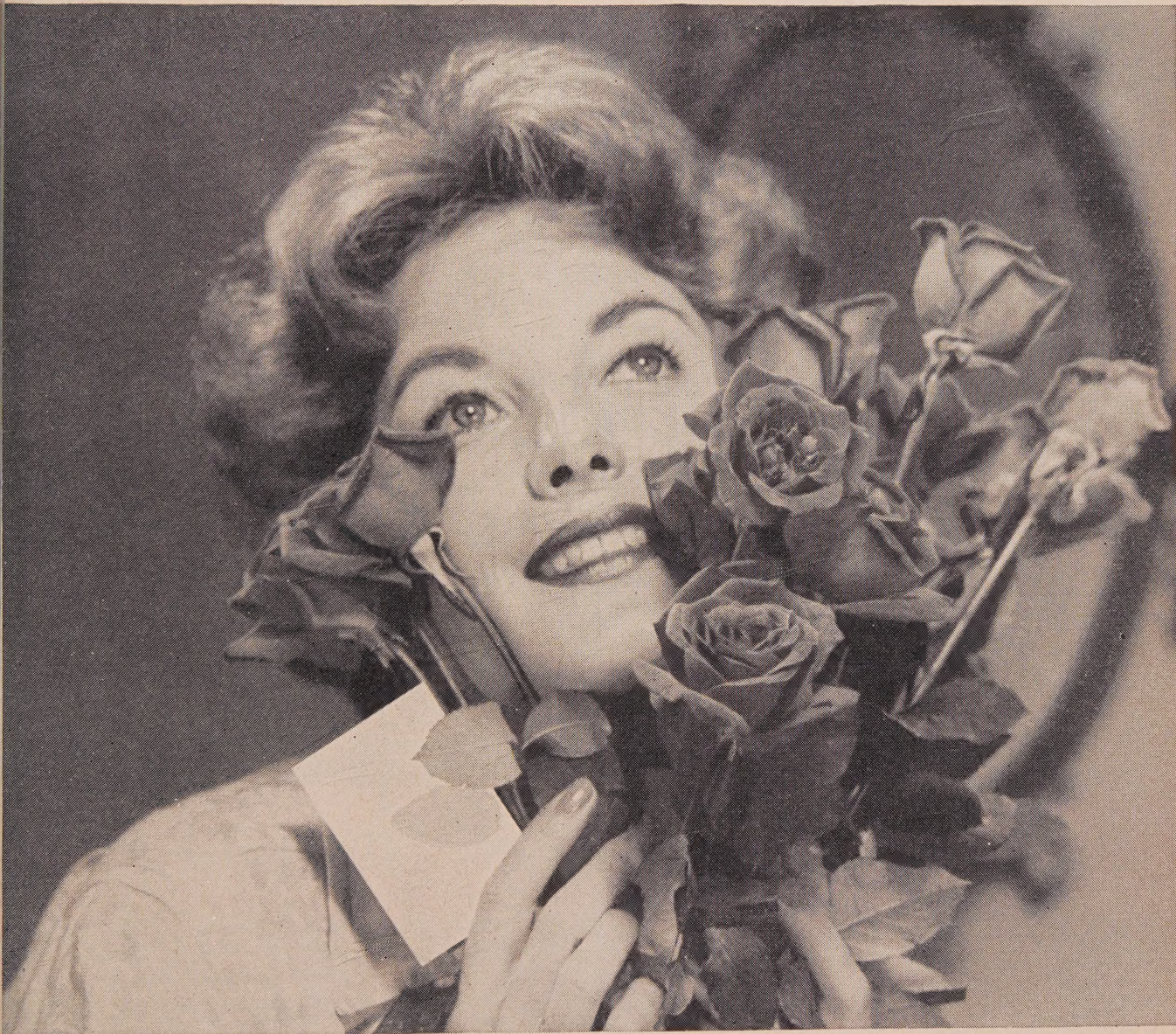
NEWS. Over 100 correspondents, at least one in each diocese and district, and a number in foreign countries, are *The Living Church's* chief source of news. Although news may be sent directly to the editorial office, no assurance can be given that such material will be acknowledged, used, or returned.

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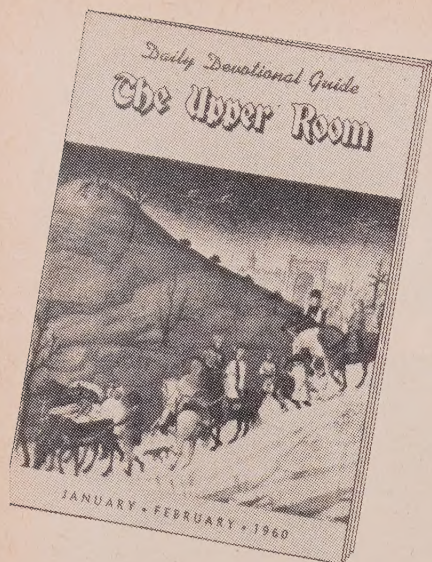
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Encouraging Achievement

We have for years been stimulating attendance at Church school with little done to encourage accomplishment. Our attendance schemes have been persistent and often elaborate. Expensive systems of awards have been continued in many parishes, and have been followed year after year without being evaluated or the results checked. There is the central core of faithful children who have worked up tremendous records of unbroken attendance.

The five, six, even 10 year pins are worn with pride and noted with approbation.

This may well be a survival from the old-time Sunday school where the churches in a village competed for the marginal

known and pursued steadily. How this has been done in some places is described below:

The teacher (or a committee of children, in older classes) makes a ruled chart on a large cardboard, with the names of all the pupils, and columns for the various forms of achievement desired. The response of individual pupils is noted week by week, and it is found that the recognition stimulates laggards to greater effort.

The illustration shows how one school did this. It should be noted that each teacher adapts the chart to his own goals. A separate column for attendance might be made, if that is desired. In any case the posting of the stars or marks should

ACHIEVEMENT CHART

CLASS _____ For Period _____

HOW MANY STARS WILL YOU EARN ?

NAMES of Pupils	MEMORY WORK recited perfectly	HOME WORK	THINGS BROUGHT from Home	HELPING our School	BIRTHDAY Offering
HELEN	★ "Came Holy Ghost"		Old Bible ★		★
EDWARD	★ 10 Command'ts	★			
etc					

children, or where the school, completely dominated by a lay superintendent, had numbers and offerings for its only measurable goals. The "secretary's report" at the closing exercises demonstrated this.

Now, we have come to ask, at long last, "What have they learned?" Better still, "What have they accomplished at the Church school that may be counted as part of their permanent education?"

The requirement that some assigned activities, plus helpful original efforts, be part of the school's aim is now coming to the fore. To this end, teachers can be helped to encourage their children to undertake and finish some worthwhile projects and routine activities. The assigned goals of the school, plus the special objectives of each teacher, should be

not take up valuable class time. Here is a job for the assistant teacher, who can hear memory recitals during activity time or complete the score after the session.

If a contest is proposed, then it must be for the greatest number of stars after each child's name — in all columns. The name of the item (especially for memory work) can be written after the star, making the chart a live record. Such a contest should be for a definite period, say for six weeks or two months, and should not drag on all year long. Be sure to keep a duplicate in your book, in case the larger chart is mislaid or damaged.

A wide variety of goals for the period (but not too many) may be chosen, and a column given to each. It is to be expected

Continued on page 21



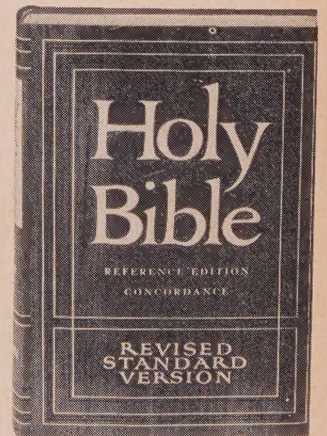
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The Living Church

Second Sunday in Advent
December 6, 1959

For 81 Years:

**A Weekly Record of the News, the Work
and the Thought of the Episcopal Church**

DISASTER

Floods Hit Western Washington

by the Rev. RUDOLF DEVIK

Three churches in the diocese of Olympia opened their doors to the refugees of the flood which struck western Washington. Responding to the needs of parishioners and neighbors, St. John's Church, Snohomish, St. James' Church, Kent, and St. Matthew's Church, Auburn, served as temporary shelters, evacuation centers, and control centers in the pitched battle against the disastrous consequences of the flood. Clergy and parishioners stepped in to man the various posts in the communities' fight to save threatened lives, and to rescue livestock and help in the awesome cleanup job left by the flood.

In the Snohomish area north of Seattle, members of St. John's parish used lumber-carrying jitneys to cross water-swept fields, and steam shovels to rescue people stranded by fast-moving water. The rector, the Rev. James Price, told of hours of struggle to reach threatened families, some of whom were members of his parish. He said, "The lights have gone out on us now. We are completely cut off from the outside, and the water is still coming up. We are safe in the city but the work of accounting for the refugees goes on under very difficult conditions. No lives lost yet so it will be a good Thanksgiving."

In the Kent area just south of Seattle, the Rev. Warren Frank, rector of St. James' parish, helped rescue operations in an amphibious tractor. More than 25 families in his parish were left homeless. "As yet," he said, "there are no known fatalities but the damage is very severe." The Kent church was used as a center in the flood rescue work, and members of the parish helped in the emergency.

In Auburn, south of Seattle, the Rev. Jack Yaryan reported that the flood threat had passed the community and the clean-up work had begun. When the dam in the mountain failed, community action directed by the junior warden of St. Matthew's Church brought enough earth to save the sewage treatment plant.

When this reporter talked to Fr. Frank and Fr. Price, they had been working for hours, and were very tired. Both spoke of the way communities pulled together and



Dean-Elect Butler
Good-bye to Princeton.

on the concern being shown to all. Temporary housing was really temporary, as displaced families were taken immediately into private homes.

NEW YORK

Call to a Dean

On November 24th a call was issued to the Rev. John Vernon Butler, rector of Trinity Church, Princeton, N. J., to become dean of the Cathedral of St. John the Divine in New York City. His predecessor, the present Bishop of California, left in May of last year.

Dr. Butler is a native of Worcester, Mass. He was graduated from Amherst College in 1927 and from the General Theological Seminary in 1930. In 1952 he was granted the degree of Doctor of Divinity by Amherst and Doctor of Sacred Theology by the General Seminary. He was also granted the D.D. degree by Ripon College in 1946.

He was ordained in 1931, and served as curate at the Chapel of the Intercession of Trinity Parish, New York City from 1931-33. In 1933, he became rector of St. Peter's Parish, Springfield, Mass., where he served until 1942. During that time he was a member of the diocesan council and chairman of the department

of Christian social relations of the diocese of Western Massachusetts.

From 1942-48, Dr. Butler was rector of St. Martin's Church, Providence, R. I., and during that time was a member of the diocesan council and chairman of the department of social relations of the diocese of Rhode Island, as well as diocesan chairman of Forward in Service and chairman of St. Dunstan's School. In New Jersey, Dr. Butler has been a member of the cathedral chapter, a member of the board of missions of the diocese, and president of St. Martin's Retreat House.

He was chairman of the publicity committee of G.T.S. from 1946 to 1951 and has been a trustee of the seminary since 1945 and chairman of its standing committee since 1951. Dr. Butler has been four times a deputy to General Convention, was a member of the National Council from 1952 to 1958, and was a member of the Church's delegation to the Church of South India in 1956. He was chairman of the committee on publicity for the Anglican Congress and vice chairman of the Joint Committee to Arrange for the Anglican Congress. Since 1953, he has been a member of the General Board of the National Council of Churches in Christ.

Dr. Butler is married to the former Mary E. McKee, of Worcester, Mass. They have two daughters, Janet and Mary Vernon.

When queried by THE LIVING CHURCH, Dr. Butler indicated he would accept the call to be Dean of the New York Cathedral.

EPISCOPATE

Los Angeles Election

A special convention was called for December 1st in the diocese of Los Angeles to elect a new suffragan bishop to succeed the Rt. Rev. Donald James Campbell, who has resigned to become executive for the development of the Episcopal Theological Seminary in Cambridge, Mass.

The four nominees that were to be presented to the convention were the Rev. Ivol I. Curtis, rector of St. James' Church, Los Angeles, the Rev. Ray Holder, rector of Trinity Church, Highland Park, Ill., the Rev. Albert Jenkins, rector of St. Matthias' Church, Whittier, Calif., and the

v. Gilbert P. Prince, rector of St. James' Church, South Pasadena, Calif. Nominations were also to be made from the floor convention.

Crucial Time

The Rev. Charles Ellsworth Bennison, rector of St. Luke's Church in Kalamazoo, Mich., was elected Bishop of Western Michigan in a special convention in St. Mark's Cathedral, Grand Rapids. The convention was called for the purpose of electing a bishop to succeed the Rt. Rev. Audley Barr McNeil, who resigned September 1st because of ill health. Bishop McNeil has been unable to be active since last spring. Fr. Bennison has accepted the election.

Presiding Bishop Lichtenberger was unanimously elected to be president of the convention and in his address stressed the need of unison at this crucial time in the diocese. He was asked to serve under the provisions of Canon 43, Section 6, which provides:

"A diocese without a bishop . . . may, by Convention, be placed under the provisional charge and authority of the Bishop or Bishop Coadjutor of another diocese, who shall by that act be authorized to perform the duties and offices of the Bishop of the Diocese so vacant. . . ."

Bishop Lichtenberger acted only for the duration of the convention.

Canons of the diocese of Western Michigan provide that there can be no nominating committee. A screening committee was named and referred seven names to the attention of delegates, but it made no nominations and went out of existence two weeks before convention.

A nominating ballot was taken by convention, in which first and second choices were named by the delegates. Twenty-six priests and bishops received votes on this ballot.

Convention then moved to electing ballots, and Fr. Bennison was elected on the fourth such ballot. Bishop Corrigan, suffragan of Colorado, was a very close second in the final balloting.

The Rev. Dr. George A. Stams, secretary of the diocesan standing committee, told THE LIVING CHURCH that no Churchmanship issue divided the convention.

Besides Fr. Bennison and Bishop Cor-



Fr. Bennison
From 26 nominees, one was chosen.

rigan, these clergy received significant support on the electing ballots:

The Rev. Dr. George W. Barrett
The Rev. Francis J. Foley
The Very Rev. George D. Hardman
The Very Rev. Howard S. Kennedy
The Rev. William P. D. O'Leary

The bishop-elect was born in 1917, in Janesville, Wis. He attended public schools in Minnesota, and Lawrence College, the University of Minnesota, Seabury-Western (B.D. cum laude, 1942), and the College of Preachers. He was ordained deacon and priest in 1942. He married Marjorie Elizabeth Haglun of Minneapolis in 1942 and they have three children, Charles, Jr., 16; Mary, 14; and John, 11.

He has served as rector of St. Luke's, Hastings, Minn., 1942-45; rector, Christ Church, Joliet, Ill., to 1952; and has been at St. Luke's, Kalamazoo, since October, 1952.

In the diocese he has served on the board of examining chaplains, department of Christian education, diocesan council, college commission, and standing committee.

In Kalamazoo, he organized St. Jude's Chapel for the mentally ill at the State Hospital in 1955; officially organized St. Simon's Congregation for mute-deaf in 1957; organized St. Timothy's Chapel, Hickory Corners, Gull Lake in 1958; has carried on an increasingly effective ministry to students in all of the colleges in Kalamazoo since 1952. Under his leadership, St. Luke's has had a great expansion program.

Caribbean Visitation

A trip by Bishop Scaife of Western New York to the Caribbean area is one of a series of visitations being made by the bishops of the Second Province. The bishops are visiting the missionary dis-

Continued on page 19

BRIEFS

ADULTERY LAW: The Archbishop of Canterbury has urged that adultery be made a criminal offense because, he said, "The immense damage adultery does to the public welfare in broken homes and to the children of broken marriages does constitute a grave social menace." [RNS]

FAR FIELDS CALLING: Current list of overseas missionary opportunities includes the following: A small, isolated Indian village in Alaska needs a priest, and Hong Kong is looking for a priest with secondary-school teaching experience. Balbalasang in the Philippines wants a public health nurse, and Brazil wants a woman Christian education worker to assist in developing a CE program. Brazil also is willing to train two priests in the language of the country while they serve as assistants in large city churches. Christian Medical College, Ludhiana, India, needs a doctor capable of teaching one of several medical specialties. For details, write the Rev. Rowland J. Cox at "281."

WHO CAN ADD? To forestall a flood of letters, we hasten to announce that the 33 Best Religious Books we so proudly listed in last week's issue shrank to 30 before they were printed. What happened was that our contributors did send in 33 choices for best books, but three of the books were chosen twice. Our book editor is by no means used to having his reviewers agree about anything, and anyway he was not hired for the quality of his arithmetic. We suggest you make your own list of 33 best books by adding the Bible, Prayer Book, and whatever is your favorite religious standby.

COUNSELING THE COMMISSIONER: A six-man intercreedal Commission on State Institutional Chaplaincy Service has been appointed by the governor of West Virginia, to help improve spiritual guidance at all public institutions. Bishop Campbell of West Virginia is a member of the new commission, whose objectives include counseling the commissioner of public institutions on chaplain selection and establishing minimum standards and qualifications. [RNS]

NO RIPPLE: A boy of Indian origin, Ashwin Shingadia, 15, has recently been admitted to the Church of England's Peterhouse school at Marandellas, Southern Rhodesia. The rector, the Rev. Frank Snell, in a circular told other parents of the boy's exceptional qualifications as pupil and athlete. Later he said, "The boy has been here for three weeks or so now, and has scarcely caused a ripple in the pond. This always happens, of course, provided that the boy concerned is satisfactory."

Western Michigan Ballots

Ballot:	1	2	3	4
	cl. lay	cl. lay	cl. lay	cl. lay
Nominee				
Barrett	12 18	8 20	1 4	0 0
Bennison	12 29	17 41	23 58	25 63
Corrigan	14 31	21 42	24 45	23 45
Foley	4 7	0 2	0 0	0 0
Hardman	2 11	1 1	0 0	0 0
Kennedy	1 6	0 0	0 0	0 0
O'Leary	0 3	0 0	0 0	0 0
Scattered*	3 4	1 2	0 1	0 1
Votes cast	48 109	48 108	48 108	48 109
Necessary to elect: 25 clerical, 55 lay				

*Individual votes are not listed for nominees who received less than three votes in either order on any ballot.

Pattern for Action

by the Rev. H. BOONE PORTER, JR.

Large sections of our Church are eager to find in the Holy Eucharist a pattern for daily living, a pattern for evangelistic witness, and a pattern for dynamic Christian action in the world. The remarkable success of the Liturgical Conference of the Southwest challenges the Church as a whole to begin making serious use of the enthusiasm and conviction which the liturgical movement is now able to command.

The Liturgical Conference of the Southwest met in San Antonio, Texas, from the 13th through the 16th of November. It had over 700 registered participants. Bishops, other clergy, and laypeople, they came from 24 states and from Mexico, and they represented a total of 35 dioceses and missionary districts.

The conference was organized as part of the observance of the 75th anniversary of St. Paul's Church, San Antonio. It was arranged in coöperation with the Associated Parishes, a small group of clergy and laity dedicated to the study and advancement of the liturgical movement.

The moderator was the Rev. Dr. Massey H. Shepherd, eminent scholar, speaker, and author. The program consisted mainly of daily services of worship, lectures, and discussion groups.

Bishop Bayne of Olympia, newly-appointed "executive officer" of the Anglican Communion, put the conference on a realistic basis when he frankly faced the fact that although the Eucharist is our chief act of Christian worship, many worshippers normally prefer Matins, or Morning Prayer. This problem cannot be solved unless our eucharistic rite comes to include the responses, psalms, and Old Testament lessons which many of us rightly value. An adequately ordered service is still not sufficient, however. We must see the Eucharist not as a particular kind of Church service, but as the way for the power of Christ's Cross to enter our lives. In eloquent words, Bishop Bayne declared that the centrality of the Eucharist must rest on nothing less than the centrality of the victory of Christ's Death and Resurrection.

The same basic principles were approached from another point of view by the second speaker, the Rev. John M. Holt, associate professor of the Old Testament at the Episcopal Theological Seminary of the Southwest. Speaking on "The Eucharist and the Bible," Dr. Holt showed how Scripture and liturgy are at one in insisting that right worship, right belief, and right conduct must be always linked together.

This conference showed how Episcopal laypeople respond to the challenge of the liturgical movement. Over two-thirds of the registrants were laypeople, some of



Dr. Dora Chaplin:
The glory of the sacramental universe has to get beyond the notebook.

them having traveled from considerable distances. Two memorable addresses were delivered by lay speakers.

The conference heard Dr. Dora P. Chaplin, assistant professor of pastoral theology at the General Theological Seminary of our Church, speak on "The Eucharist and Education." Dr. Chaplin said that all Christian teaching must do what the Eucharist does: it must show the glory of the love of God and reveal the closeness of His Holy Presence at all times and in all places. She said:

"It is never enough simply to say these things. How often do we say 'This is a sacramental universe — write that in your notebooks!' Is it any wonder that our pupils do not understand?"

The sustained applause from the vast audience left no doubt as to the profound impression made by Dr. Chaplin.

"The Ministry of the Laity" was discussed by Frank S. Cellier. A resident of Wilmette, Ill., Dr. Cellier is an executive in Sears Roebuck and Co., an accomplished scholar, and a member of the Church's standing liturgical commission. He pointed out that in the 20th century it is primarily the laity, not the clergy, who have the opportunities for effective evangelism and Christian social action. Dr. Cellier respectfully suggested that the clergy ask themselves whether they have in fact been training up a corps of laity adequately equipped to carry out these solemn responsibilities.

At the opening dinner of the conference, the president of St. Mary's Roman Catholic University and the president of the San Antonio Council of Churches were both seated at the table of honor and were greeted with applause. Some Roman Catholics and members of a wide range of Protestant Churches were registered participants in the conference and made valuable contributions in the discussion groups. As a further expression of the ecumenical aspect of the liturgical movement, a most stimulating presentation of "the Liturgical Revival in Eastern Orthodoxy" was given by the Very Rev. Alexander Schmemmann, assistant dean of St. Vladimir's Orthodox Theological Seminary in New York. Dr. Schmemmann

urged that the Eastern liturgy be viewed in terms of its theological meaning, rather than its exotic ceremonial exterior.

On the final evening of the conference the Rev. Wilford O. Cross, professor of ethics and the philosophy of religion at the University of the South, spoke of "The Eucharist and the Economic Order." The Eucharist, he said, sets before us the true order of God's universe and of the personal human life. He calls us to learn. It is only on such a true conception of the world and of man that we can hope to base a just economy and a human society.

Also on the final day was the solemn celebration of the Holy Eucharist at a free-standing altar with the ministers facing the congregation. The Rev. Mass H. Shepherd was the celebrant. The preacher was Bishop Craine of Indianapolis, who ably related the basic theme of the conference to the central act of prayer and adoration which we offer at the Lord's Table.

This conference showed, in undeniable fashion, that it is possible for hundreds of Churchpeople, both clerical and lay, representing different races, different nationalities, and a wide range of background to come together for serious theological study and discussion.

FAITH AND ORDER

Roadblocks

A meeting of the Advisory Committee of the Faith and Order Commission of the National Council of Churches, held in New York, dealt with the over-all problems of the NCC's Office of Faith and Order Studies.

The Rev. W. A. Norgren [see L.C., Jan. 26th], director of the Office, said:

"The main problems which stand in the way of American Faith and Order work are the prevailing unfamiliarity with theological and theological method in the churches, the lack of serious involvement in the ecumenical movement is not going beyond an ecumenical and that an insufficient number of good young theologians are to be found working to provide leadership in ecumenical agencies."

ACU CYCLE OF PRAYER

Prayers for Church unity, missions, Armed Forces, world peace, seminaries, Church schools, and the conversion of America are included in the American Church Union Cycle of Prayer. Listed below are parishes, missions, individuals, etc., who elect to take part in Cycle by offering up the Eucharist on the day assigned.

December

- St. Nicholas', Encino, Calif.
- Good Samaritan, Clearwater, Fla.
- St. Mary's, Downsville, N. Y.
- The Rev. Howard C. Gale, Beverly, Mass.; St. James', Port Daniel Centre, Quebec, Canada
- St. Mary's, Stuart, Fla.
- St. Patrick's, Dallas, Texas
- Christ, River Forest, Ill.; St. James' Westminster, D. C.

Prayers on the Doorstep

Ground was broken in September for the new Protestant Chapel at Idlewild International Airport, which has been called "the doorstep of America." Work on the chapel will begin next spring. The chapel, sponsored by the Protestant Council of the City of New York, will cost \$250,000. All Protestant Churches have been asked to help raise the money. Over \$70,000 was pledged before the campaign officially began. The Rev. James W. Kennedy, rector of the Church of the Ascension, New York, who is heading the church division in Manhattan for the campaign, said he could not stress enough the need for the chapel. He said, "The Roman Catholics have completed their chapel and the Jewish chapel is now under construction. It's time that Protestants had a chapel of their own."

OHIO

Well-Kept Secret

Early last summer when plans were first made for the celebration of the 10th anniversary of the consecration of Bishop Burroughs of Ohio, it was agreed that preparations would have to be secret. On November 14th, when the bishop walked into Trinity Cathedral, Cleveland, presumably to confirm two servicemen, he was greeted by the Rt. Rev. Beverley A. Tucker, retired, who welcomed him in the name of the clergy. As the bishop passed the long line of vested clergy waiting to process into the cathedral, he was heard to comment, "Well, this is the warmest confirmation I've ever seen!" Present at the service were the Rt. Rev. E. Ashton Oldham, retired Bishop of Albany; Bishop Blanchard of Southern Ohio, and the Rev. Morris F. Arnold, rector of Bishop Burroughs' former parish, Christ Church, Cincinnati.

After the service of Evening Prayer and thanksgiving, there was a reception.

KENTUCKY

Murals, Dolls, Ice Skates

A fairy-tale building that was once the study of the first bishop of Kentucky is about to be rescued from the ravages of an eventful life [see cover photo, taken by Harry P. Shaw, editor of the *Bishop's Letter*, diocese of Kentucky]. A campaign for funds to restore the battered 7½'x10' structure, which was the retreat of the Rt. Rev. Benjamin Bosworth Smith, who was not only the early spiritual leader of Kentucky Churchmen but the state's third superintendent of public instruction and Presiding Bishop from 1868 to 1884.

Leaders in the drive are all members of St. Francis-in-the-Fields Church, Harbors Creek, Ky., where the little building is now situated, and the women of the

parish have earmarked part of their funds for the \$2,500 project.

Besides serving as a bishop's study, the little house has also been used as a small girl's playhouse, a storehouse, a haven for ice skaters, and an artist's studio. The small white building with the gingerbread eaves originally stood on the grounds of Bishop Smith's home between the mid-1840s and early 1860s. It was doubtless a haven for him as well as a study, since his home was also the site of a school for girls, one of a number of schools and seminaries Bishop Smith established. During this time the bishop befriended an itinerant painter who repaid the kindness by painting five murals of English churches and cathedrals in the study. The paintings remain and will be restored.

When Bishop Smith sold his home and went to New York to live while serving as the ninth Presiding Bishop, the study became the girlhood playhouse of a woman who developed a sentimental attachment to the structure and played a major role in its travels later. Later she bought the little study and had it moved to her new home, where it stood on the shore of a pond as a haven for ice skaters. Her granddaughter recalls that there was a fireplace for warmth and coffee-making.

About 1928, the study was given to a museum and it remained on the museum grounds until a building program forced its removal. Then it was given to the diocese and moved to St. Francis-in-the-Fields, which had land available. There, time and weather continued to take their toll until William J. Martin, M.D. several months ago began to stir up the movement to restore the historic structure. Now, perhaps, the old building may be able to spend the rest of its years in dignity, as befits a centenarian which has been through the mill.

GERMANY

The Rites of Atheism

The Conference of Protestant Regional Churches in East Germany has issued statements to congregations, pastors, and Church workers about the government's attempt to substitute socialist rites for church baptisms, marriages, and funerals.

The message says the aim of the state-supported rites is to win allegiance to an ideology that denies God's existence. It affirms that anyone whose convictions lead him to take part in these is personally answerable to God. If people are forced to participate, the Church is bound to protest, says the statement. [EPS]

Non-Surrender Behind the Iron Curtain

Autumn preaching campaigns in the East German Republic have drawn large crowds. Attendances grew every night at an Evangelism Week, titled "What We Christians Can't Surrender," in St. Nich-

olas Church at Stralsund. During a campaign in St. Martin's Church in Dresden, people had to be turned away from a church packed with 2,500 listeners. Some Bible study groups were attended by over a thousand. Member bodies of the Evangelical Alliance were responsible for the week-long campaigns. [EPS]

FRANCE

Pain in a Charitable Climate

Roman Catholics in the French city of Lyon have been urged to pray with and for Protestants who are celebrating the 400th anniversary of the French Reformed Church this year. A message included in the Roman Catholic priests' weekly *Le Semaine Religieuse* coincided with the meeting of the Reformed Church's regional synod in Lyon. The message said:

"Such an anniversary . . . stirs up in us the great pain of separation and . . . a clear-sighted awareness of the seriousness of our differences. However, we thank God that this celebration takes place in the climate of mutual respect, positive charity, sincere humility, which everywhere gradually enfolds Christians seized with the hope of the full unity of love and truth." [EPS]

ENGLAND

by DEWI MORGAN

Teaching the Teachers

The first new Church Teacher Training College in 60 years is to be built in Canterbury as part of the Church's plan to expand its educational work. The College is to cost some £700,000 and will house 400 students of both sexes. There will be a special emphasis in its curriculum on science and divinity. It is possible that students at the new college will share such things as library facilities with St. Augustine's College.

Milestones

The Rt. Rev. John David McKie, Bishop Coadjutor of Melbourne, Australia, was appointed Assistant Bishop of Coventry in the place of Bishop Newnham Davis who resigned earlier this year because of ill health. Bishop McKie, who was trained in the United Kingdom, has served his whole ministry in Australia apart from a period as a Forces Chaplain.

Sir Kenneth Grubb is to succeed Lord Selborne as chairman of the House of Laity of the Church Assembly.

Bishop Thomas Lenman, Assistant Bishop of Canterbury since 1955, died at the age of 76. He served for 47 years in India, and was Bishop of Bhagalpur.

The Living Church Development Program

Previously acknowledged	\$3,871.50
Receipts Nos. 1709-1726,	
Nov. 17 through Nov. 24	306.00
	\$4,177.50

The Shimer

The case
of the Churchpeople
who went to work
when a first-rate
college was
in trouble

Above photo is air view of Shimer College.
Photo below shows the Rev. Andrew H. Bro,
chaplain, conducting evening prayer service.



Story

by F. J. Mullin

President, Shimer College

Campbell, president of Kable News Company in Mount Morris, a town near Mount Carroll, Ill.

"Sam?" said Mr. Dezendorf, "This is Dez. Is it true Shimer College is in difficulty?"

"Yes, it's true, Dez. They are having a lot of money trouble."

"Then why don't you help them out?"

"This is going to be a long story. Why don't you and Mrs. Dezendorf come out for the week end? I'll arrange for you to see the campus and get the full story of their problems."

On that summer week end in 1956 Nelson and Bea Dezendorf drove out to Mount Carroll in the wooded hill country near the Mississippi river and looked at the Shimer College campus with its ivy-covered brick-colonial buildings and many trees. They met some of the faculty and were impressed. They spent time with the college administration. The idea planted by Fr. Stroup, of a relationship between the Episcopal Church and Shimer College began to germinate.

This is an age in which the religious foundation of many a private college is a forgotten testament. The basic justification for the establishment of many of America's finest colleges was proper training for the ministry. The conspicuous modern counter-trend has been toward the weakening of the religious bond with higher education. Why then have a small independent college and the Episcopal Church sought out each other to establish a new and meaningful affiliation?

Shimer College has long had at least a nominal Protestant affiliation. Mrs. Frances Ann Wood Shimer passed the control of the college she had established in 1855 to an independent board of trustees in 1896. Under the influence of William Rainey Harper, first president of the University of Chicago and the leading figure on the new board of Shimer, it became a Baptist institution. It was Mrs. Shimer's wish that the women's college she had so carefully nurtured would draw on the pioneering spirit of the then young University of Chicago. It was incorporated under the new board as the Frances Shimer Academy of the University of Chicago. The University of Chicago, how-

Did you ever hear of Shimer College?" the Rev. Dudley J. Stroup, rector of Grace Church, Hinsdale, Ill., asked one of his parishioners.

"I don't recall it," said his friend, "Why do you ask?" The parishioner was Nelson C. Dezendorf, vice president of General Motors Corporation and General Manager of the Electro-Motive plant in La Grange, Ill.

"I understand it is a very fine little college in Mount Carroll, Ill. There was something in the paper recently about its being in financial difficulty," said Fr. Stroup. "I thought because of your active interest in private higher education you might have heard some of the details."

"I'm sure I never heard of the school," said Mr. Dezendorf, "but I know Sam Campbell, who is one of Mount Carroll's influential citizens. I can find out all about it. What do you have in mind?"

"I feel the Church shouldn't stand idly by while a first rate college is in trouble," said Fr. Stroup. "I have talked with the president of Shimer and visited the campus. I believe they are doing a worthwhile job and have a good educational program which should be preserved. They have maintained high academic standards and are committed to the necessity of imparting spiritual values to the students. I believe Shimer would have much to offer the Church, and I know they need help now. I wish you would look into the matter. If you are as impressed as I am with the worth of the Shimer program and with their desire to provide an ethical orientation for their students, we can approach the bishop. If he gives his blessing to the idea, we might see whether some sort of mutually beneficial relationship between Shimer and the Church can be worked out."

The next day Mr. Dezendorf called Mr.





Curriculum provides for differences in ability and motivation. [Photo: Shimer physics class.]

er, assumed no financial responsibility for Shimer, which was to serve as a feeder institution for the university. The little college, with a predominantly Baptist board of trustees, grew in stature under the interest and guidance of the University of Chicago. In 1920 Shimer became one of the first accredited junior colleges in Illinois.

The influence of the University of Chicago was sometimes large and never absent over the years. Every president of the university was at some time a member of the independent Shimer board of trustees. In 1950, the Chicago influence became predominant. Under a grant from the Fund for the Advancement of Education, established by the Ford Foundation, Shimer became one of 12 institutions to share in an experiment in early admission. The idea was as old as intelligent criticism of the traditional education pattern — break the lockstep of college routine preparation and let the ready student enter college after his sophomore or junior year in high school. The grant to Shimer was a quarter-million dollars. The money was used for scholarships to enable needy students from all over the country to participate in the early entrance plan at Mt. Carroll.

The terms of the new agreement put the recruiting and admission of students of a now coeducational Shimer College in University of Chicago hands. Since Shimer had adopted completely the program in general education worked out over a number of years in the college of the University of Chicago, the arrangement with Chicago seemed permanent. Certainly the success of the experiment was the dominant concern at the little college.

Unfortunately, the termination of the grant to Shimer from the Fund coincided with new and unexpected problems at the great university. Chicago no longer had time or any money for Shimer. It was into

this crisis that Fr. Stroup guided his parishioner.

In 1950 Shimer College, as the University of Chicago had previously done, cut its charter requirement from two-thirds Baptist membership on the board of trustees to one-third and no longer required that the president of the college be a Baptist. Even at this time the relationship between Shimer and the Baptists was largely historical. There were few Baptist students and only nominal Church support for the College. The relationship was relatively meaningless. By 1956, when Shimer was in financial difficulties and no help was forthcoming from the Baptists, the board of trustees again modified the charter and eliminated the requirement for Baptists on the board in order to elect new trustees who could and would give the support and leadership the College needed. In 1957 the board voted to sever the "paper" relationship with the Baptists.

Mr. Dezen Dorf became a trustee in July, 1956, and chairman of the board in the fall of 1957. Under his wise guidance, the board reexplored the possibility of giving substance to the old affiliation of the college with the Baptists, because of the long historical relationship between the two. The needs and purposes of the college, however, could not be met in the framework of the aims of the Baptists. The ties had long been without apparent meaning to either that denomination or to the college.

The Shimer Board directed its chairman and the college administration to seek a meaningful Church affiliation. While Mr. Dezen Dorf and Fr. Stroup sought to interest the Episcopal Church in establishing a relationship with the college, the administration was sounding out the faculty on such an affiliation. For several reasons, an Episcopal relationship seemed feasible. The college is committed to an education founded on spiritual values and the Church recognizes the pursuit of truth as fundamental. The Church has no recognized liberal arts college in this area. Episcopal families have a high proportion of children entering college, and Shimer doors are open to good students. The faculty and the reorganized Shimer board includes several active Episcopal laymen.

No precipitate action was taken. Bishop Burrill of Chicago, experienced in the matter of college finances, was loath to become involved with an institution whose financial structure seemed flimsy. "The college weathered that difficult era, however," says Mr. Dezen Dorf, "without religious affiliation." The new board of trustees put Shimer on sound financial ground by obtaining adequate support for its excellent educational program.

Mr. Dezen Dorf, Fr. Stroup, and the college administration continued their effort to bring about a meaningful relationship between the college and the Church. A priest was selected as official college chaplain in 1957; Bishop Burrill, approving

of this arrangement, agreed to pay part of the chaplain's expenses after transferring him from the Chicago suburbs.

In February, 1959, eight bishops from dioceses immediately surrounding Shimer met on the college campus on the invitation of Bishop Burrill and the college administration. They explored the grounds, talked with members of the faculty, and probed the administration. Mr. Dezen Dorf told them why Shimer felt an affiliation with the Church is appropriate for both bodies:

"Many hundreds of small colleges, including Shimer, were founded by organizations of various Churches throughout the Middle West in the past century. The objectives were two-fold: first, to provide facilities for higher education in large undeveloped areas and remote communities where such facilities did not exist; second, to provide the kind of higher education where the study of the arts and sciences would be conducted against a background of religious interpretation.

"The establishment of these colleges preceded in many cases the founding of secular tax-supported universities. Thus, for a time at least, they filled a vital need in the field of higher education. With the growth both in number and size of tax-supported institutions whose tuitions were lower than those of private colleges, the facilities provided by the private college became less important in the educational scheme. A trend developed favoring the secular universities both because of low cost and easy access.

"Thus, to sustain itself in competition with tax-supported institutions, a small private college today needs more than adequate facilities and a vital curriculum. By definition, it requires higher tuition and independent gifts to provide for its operation and capital requirements. In return for this support it can maintain high educational standards independent of state or political pressures and expediency.

"But it also needs the one priceless ingredient which the tax-supported secular institution can never supply. That ingredient is one of its primary reasons for being — namely, to provide the kind of higher education where the study of the arts and sciences would be conducted against a background of religious interpretation."

In April the college was visited by 15 Episcopal laymen, for the most part professionals in fields of education, invited by Shimer and selected by the bishops of adjacent dioceses. Their recommendations went to their respective bishops after their week end on the campus.

On June 30th, Bishop Burrill, speaking for all the bishops involved, announced that the dioceses of Chicago, Eau Claire, Fond du Lac, Indianapolis, Iowa, Milwaukee, Quincy, and Northern Indiana had given sanction to Shimer College. The board of trustees of Shimer had already elected Bishops Burrill of Chicago, Smith of Iowa, and Lickfield of Quincy, to membership, and at a meeting on June 30th unanimously welcomed the mutual understanding of relationship with the Church. This affiliation represents care-

Continued on page 16

THERE ONCE WAS A WOMAN NAMED

K

P

A

N

A

You could pronounce her name by holding your throat in position for pronouncing K and your lips for P but making both sounds at once. She listened to the preaching of the Christian Gospel as Catechist Cyprian Ambulay (one of six native catechists working with OHC mission) set it forth steadily and frequently at the town of Ndambu during the time that he lived and evangelized in the central Bandi area. She became constant at worship. When she became ill, she was really disagreeable in her insistence upon being baptized. The Mission's policy is to require about four years for the preparation of a heathen, and she had not had more than a few months. As her ailment grew worse, she gained her demand and rejoiced in the standing of Christian before she died. (Her Christian name was Andrina, that of a Holy Name Sister who worked a good deal with the Bandi people.)

The small town of Ndambu was being improved by its chief, Ndorbor. He built a corral for the cattle and so made his

village the only clean one in the area besides Bolahun. He had good bathing and sanitary means. He crowned his civic betterment efforts by building a "God Palaver House" for the Christians. There Kpana worshipped faithfully, and there the believers have gathered ever since. It was the only church on the important "Big Road" (footpath) from the Western Hinterland to Monrovia.

But the chief was often non-resident, the Christians were few, and the superstitions were powerful. Rumor began to have it that Kpana had been a witch and that her ghost would visit the town. There came a horrible night when one person set off the multiple reaction that turned the villagers into savages. He screamed that he saw her ghost. Quickly house after house was hideous with the shrieks of its inhabitants. Only dawn stopped the shrill uproar, and it began again the next night. (Penned to the huts by fear, unenlightened natives undergo from time to time such needless torment.) They decided to give Kpana the treatment due a witch.

Her body was disinterred, burned, and buried in a swamp.

The Mission acted to protect Christian burial. The father-in-charge (who takes charge of the Mission in the absence of the prior) demanded (very moderately) that the remains be gathered into a white cloth and respectfully reinterred in the presence of the chief and people, and that an animal be given the Christians for another funeral feast by them. The priest went to supervise it all. There was no more trouble.

Her husband, John Kamela, became the outstanding convert of Ndambu. He had a concrete slab and cross erected over the grave just outside the chapel. Here the writer used to sit for confessions before mass.

The name Kamela is rarely heard among Bandis and may have come through Muslim influence from the Arabic word meaning complete, orderly, etc. If so, he was a good example of his name. He was utterly faithful at worship and the sacraments. He held no ill will toward the ignorant people who had insulted his wife's name and body. He always paid his dues and "Bishop's Tax" ahead of time. Having fulfilled the requirements, however, he was never satisfied not to put his offering in every collection.

People like Andrina Kpana and John Kamela are worth crossing an ocean to know and help.

But Cyprian Ambulay died in a hunting accident, and there is no other catechist available for the area he served so well. Now OHC Mission schoolboys are sent to the area (it is a two-hour journey) to conduct weekly informal services and the sisters and fathers go occasionally to the places where Mr. Ambulay gathered his growing congregations.

We are hoping that radio may fill the gap. Broadcasting from our Bolahun station to the Bandi area could mean daily worship and instruction. It could provide everything except personal contacts and the sacraments, which would need to be given by the missionaries. But how much more effective the missionary visits will be when day-by-day prayer and preaching can supplement and prepare for them!

THE LIBERIAN MISSION

Called out by the Bishop of Liberia in 1922 to serve three tribes in the remote Hinterland (the area above the coastal plain of Liberia), the Holy Cross Fathers (later joined by Holy Name Sisters for the women's work and now by volunteer young people from the U.S.) work in and from Bolahun, Western Province, Republic of Liberia. This is in the center of the Bandi tribe but near the Kisi villages. The OHC medical, educational, and evangelistic programs care for them and for the more distant Loma people. Outstations and visits by jeep and foot make a network of effort for the Christianizing of the highland area. Foreign staff members usually number 12 to 15. There are a dozen native medical workers in the large hospital and clinic and twice that number in the eight schools.

The author of this article, as Liberian mission commissary, handles sup-

plies of all kinds for the Mission, publishes quarterly magazine and pamphlets, raises money for support, and sends out volunteer workers. Address: West Park, N. Y. He says:

"We have a radio station in Bolahun under Mr. Cone, (see page 13). He keeps us in West Park in contact with the Mission in Liberia and does business communication with the bishop's office and other coastal places. It is our hope that we shall be able to broadcast to Bandi villages. That depends on his getting time from his school teaching, motor repairing, and the other things that fall to a clever and mechanical young man. He was a pioneer in the Princeton University Radio and now may do the same thing in Liberia. A special type of receiver is in production for missionary broadcast receptions, and one such will be needed for each town; cost \$50."

CAUTION: CANE BRAKES

by Christopher Cone



Liberian Mission vehicle. Sometimes brake juice makes a party.

Christopher Cone was graduated from Princeton University in June, 1958. Two months later he arrived in Bolahun, Liberia, as a volunteer lay-worker at the Holy Cross Mission. He works as short-wave radio operator, garage mechanic, schoolteacher, medical assistant, laboratory technician, truck driver, road builder, and mission chauffeur.

There is no field of endeavor which can be undertaken in Bolahun, Liberia, in quite the same way as one would go at it in America — or in any other civilized place. One of the chief difficulties is in the procuring of materials. It is a major project to import things, and local purchases must be made carefully to avoid faulty or substandard merchandise.

One fine example of this was the recent repair of our big power wagon truck. The brakes had failed completely.

By radio I ordered a complete set of wheel brake pistons. We are very fortunate in having good people in Monrovia who tend to such needs, and within a week or so we had the pistons in Bolahun and started repairs on the truck. The garage mechanics worked for three days with no success. Air was leaking into the brake line somewhere but fluid was, somehow, not leaking out, so we had to take the system apart and test it piece by piece until the leak was finally found.

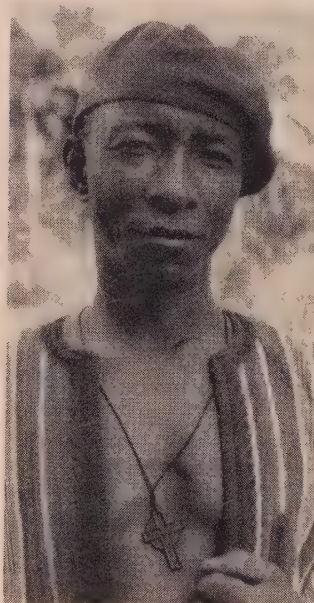
The brake system was assembled, but the fluid had been used so many times it was full of dirt. We had no brake fluid in the garage. Oil cannot be used, nor water, nor kerosene, nor anything that we could think of. We needed a non-compressible, airless fluid that could not ruin the rubber fittings or rust the iron.

In typical Bolahun fashion we held a brief council. What was wrong with cane juice? Nothing. This native beverage is nearly straight alcohol, distilled from sugar cane. As a drink it separates the men from the boys in a matter of minutes. We have used it in alcohol burners in the hospital laboratory, and as a primer in the kerosene-fired Coleman lamps. It does not attack rubber, it does not rust iron, it cannot be compressed. It is cheap — about half a dollar a quart.

So we put cane juice, dyed with ink to make the mechanics think it was unfit to drink, in the brake system. It worked fine. It has been working fine ever since. And it has an added advantage that most brands cannot claim. When the power wagon gets so badly stuck that someone must be sent to get the Caterpillar to haul it out, the rest of the crew can drain off our Bolahun Brake Fluid and have a party while they wait.



A Holy Name sister [Sr. Hilary]. Missionaries can make only occasional visits to the potentially progressive village where Kpana lived and died, became a Christian and was accused of being a witch.



A native catechist [George Laha]. A \$50 radio could make his work more effective.

ne of Mission's eight schools. Powerful superstitions torment unenlightened natives.



An Embarrassment of Bones

A special problem of the Episcopal Church and the other Churches of the Anglican communion in unity negotiations is the fact that virtually all Protestant Churches would accept Anglican clergy into their ministry without reordination, but Anglican Churches will not accept Protestant ministers without ordination to the diaconate and priesthood.

Recently, a plan to introduce the episcopate into the Church of Scotland, a Presbyterian body, as a step toward intercommunion with the Church of England, was rejected by the Scots, and many Anglican commentators are still trying to figure out what happened. A thoughtful article by the Bishop of Woolwich* in the October issue of the English monthly, *Theology*, raises some significant points about the whole concept on which the Scottish discussions were based, and draws some lessons for the negotiations which are still going forward with the English Methodists.

The Bishop's criticisms of the present discussions are very cogent, but we must confess that the alternative he proposes does not seem to us to be an improvement.

Both the Presbyterian and the Methodist conversations stem from a sermon by the Archbishop of Canterbury on November 3, 1946, entitled "A Step Forward in Church Relations." The Archbishop's plan is thus described in Dr. Robinson's article: "Its essential proposal was that we should take two bites at the cherry of reunion, aiming first not at complete constitutional union but at full intercommunion, this latter to be achieved by the non-episcopal Churches' 'taking episcopacy into their systems.'"

But the superficial value of achieving a mutually acceptable ministry, Dr. Robinson points out, is attained at the cost of destroying the meaning of the episcopate itself.

"To use the historic episcopate to compass this end [intercommunion] is in danger of evacuating it of the very meaning for which I as an Anglican cherish it and would yearn for Methodists to share it. Either the local bishop is, as Ignatius insisted, the center and focus in any given place of the one Catholic Church, or he is nothing worth contending for. That in one town there should be two — or three or four — local bishops each claiming and acknowledged by the others to represent *the* historic episcopate seems if anything worse than having one whom half the Christians in

the place do not recognize. . . . There cannot be two bishops any more than two Catholic Churches."

The bishop points out that intercommunion exists on a very wide scale among Protestant Churches which nevertheless remain disunited. A mutually acceptable ministry is not necessarily a very great step toward full union. If this is evident in the English setting in which the Bishop writes, it is all the more evident in America where there are not only different traditions represented in great numbers but different Churches with a common tradition — Lutherans separate from Lutherans, Baptists separate from Baptists, etc. If each of these Churches had a bishop in each major city, the result might be a hardening rather than a softening of the walls of division.

It is true that different ethnic communities in a given area may have different episcopates. Such accommodations exist in Roman Catholicism and Orthodoxy as well as Anglicanism. Yet we believe the Bishop of Woolwich is correct in standing with Ignatius on the principle of one Bishop for one community.

Dr. Robinson then comes forward with his suggestion for a way out of the impasse. He proposes "concelebration" between Anglican priests and Protestant ministers in circumstances where Christians of differing tradition work together in a closely knit community such as a college chapel. He points out that the Church of England has traditionally permitted non-conformists to receive Communion at its altars in such a setting. "Where the congregations of the different denominations are perfectly content to go on in their separated ways," he says, "indiscriminate intercommunion would be a sin, *and would continue to be so even if the other denomination were episcopal*. But where the spiritual reality does exist, then to refuse a common loaf is to be guilty of acting an equal lie."

Referring to the "shared church" of Anglicans and Methodists in Greenhill, Kent [L. C., July 7th], he notes: "Intercommunion is not at the moment in question. But can anyone doubt that the demand for it will become insistent if the two congregations really grow together in the Spirit?" Once the demand comes, the Bishop implies, it should be met by a Communion service celebrated jointly by the Anglican vicar and the Methodist minister.

He concludes: "It is a sign of real hope that the heart of the problem of intercommunion should have shifted from the admission of individuals to the sacrament in isolated or occasional situations (though this of course remains a genuine problem) to the coming together of Christian congregations to know themselves as the Body of Christ in a given place. This restates the issue in its normative and properly corporate terms, opens the way to fresh understanding of the one loaf, and points us, I believe, a new path to unity."

We share the Bishop's belief that ecumenical thought has made genuine progress in the growing emphasis upon the awareness of the Church as a Eucharistic fellowship, in which the individual participates by being a part of the congregation which receives the "one loaf." However, there seems to us to be a distinct danger in the emphasis upon "community" when it

*Until his recent consecration as Bishop of Woolwich, Dr. John Robinson was Dean of Clare College, Cambridge.

becomes separated from the whole context of the Church — a danger remarkably similar to that of separating the episcopate from its context. Those who are one in Christ are not necessarily those who work and eat their daily bread and converse together, but those who acknowledge one bishop, abide by the decisions of one synod, profess one creed, and eat one spiritual food. Christianity often is, and should be, an intrusive element in the life of the secular community, setting the father against the son and the son against the father, the mother against the daughter and the daughter against the mother.

Secular togetherness is especially dangerous because it bears such a strong resemblance to something it is not — the Body of Christ, called out of the world to bear witness to the world. To base the one Eucharist on the self-awareness of a secular community strikes us as precisely the wrong reason for celebrating the one Eucharist.

Anglicanism's attitude regarding the ministry is a temptation to ingenious compromises which actually solve no problems. Churches which have no such problem of conflicting views of the ministry continue to go their separate ways; and if a "community church" exists in a neighborhood for a while, its normal history is to become incorporated into one denomination while new churches grow up to take care of those of other denominations who formerly attended the community church.

A skeleton is an unlovely thing to look at, but it is an essential part of the human body. So too, Anglicanism's rigid insistence on certain rules about the ministry and sacraments has no beauty of its own, but it provides a framework upon which, in the distant future, a reunited Christendom may impose a comely form. Well-intentioned efforts to dissolve or bend the bones are likely to result in a Christendom that cannot unite in this world because it has no earthly criteria of unity. Rather, let us pray in the words of Ezekiel's prophecy that God may lay sinews upon these bones and cause flesh to come upon them and put breath in them and make them live.

It is indeed embarrassing to stand for the position that Church order is on a par with doctrine in conversation with others who place Church order on a much lower level. Although sometimes we say that we do not really insist on "any particular doctrinal interpretation of the episcopate," in practice we insist

that the *fact* of episcopacy be placed on an equal level with basic doctrine as a *sine qua non* of unity. Only an Anglican can distinguish this position from sheer stubbornness.

It is the rule in a piece of writing on matters ecumenical that, having disapproved of somebody else's suggestions, one must advance something constructive on his own. Alas, we do not have the wisdom to suggest some new and imaginative approach toward closer relationships between Christians across the lines of division. We do, however, see some hopeful developments taking place, including the new awareness of community of which the Bishop of Woolwich speaks. Many matters of the interior life of our separated communions — the liturgical movement, the thinking and experimentation on the ministry of the laity, the revival of biblical theology, the intensified sense of history and tradition in each communion — are laying the foundations for a better understanding of what the Church is and does.

In the difficult area of the ministry, we see some ground for hope in what was said at the Oberlin Faith and Order Conference about the order of each Church being regarded by that Church as the work of the Holy Spirit. We can discuss episcopacy with a Congregationalist who believes the congregation acts with the authority of the Holy Ghost when it sets a man apart for the ministry; or with a Presbyterian who believes the presbytery is God's agent in giving the gift of Holy Orders to a Presbyterian ordinand.

When in fact, a "high view" of the ministry is taken as the premise in a discussion about the ministry; when the Church visible is regarded by all parties as the body in which the Spirit dwells and the recipient of Christ's commission and Christ's promises; when in other words, we come face to face in honest encounter about the doctrinal meaning of our several forms of Church order — then, in our opinion, it is possible to have useful communication about episcopacy and priesthood and disciplinary regulations.

The real question is not whether the *episcopate* is of the *esse* of the Church; it is whether the *ministry* is of the *esse* of the Church. The question is whether the ministry is God's gift or man's invention. If we agree that it is God's gift, then we are all in the same boat together. We regard the ministry as a part of Church doctrine, and are off to a good start for our discussion of who shall row and who shall steer.

LETTERS

(Most letters are abridged by the editors.)

Workman of the Class Church

Of course the Episcopal Church [L.C., November 1st] is a "class Church." So is every denomination in America — a fact which sociologists have recognized for at least two generations. But this is not the tragedy; the real tragedy lies in the fact that there are those who fail to recognize that the Episcopal Church is the Church of enlightened leaders and who try to change us into sandwich-carrying, square-dancing, bingo-playing mediocrities.

It would be of more value to recognize that the Episcopal Church through its enlightened lay leadership is in the forefront of every worthwhile community activity. The Community Chest, the Heart Fund, the Salvation Army — name it, and you will find that its board of management and its principal support comes from Episcopalians.

Episcopalians may not organize to impose ecclesiastical censures on business, government, or morals, but given a cause to better conditions for depressed humanity you will find Episcopalians working, planning, directing, and giving generously for its success.

As I read the gospel for All Saints' Day I

must ask if the Episcopal "class Church" is not doing a truly *Christian* job in the missionary field in this country — workmen who need not be ashamed.

(Rev.) NELSON RIGHTMYER, Ed.D.
Rector, St. John's Church

Glyndon, Md.

Silent Prophet

Thomas Becket quarreled with his king and was martyred. William Temple, also of Canterbury, was called unkind names by those who disliked his forthright views on

Continued on page 18

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SHIMER

Continued from page 11

ful consideration by all concerned and is based on common interest and desire to take the opportunity offered of making a real contribution both to the Church and to the college.

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THE BIBLE IN THE MAKING. By Geddes MacGregor. Lippincott. Pp. 447. \$6.

In recent theological and/or historical discussion a great deal of attention has been paid to the origins and the exegesis of the Bible but, probably, not enough to the story of its translation, especially into English, and its dissemination throughout the world. Geddes MacGregor, professor at Bryn Mawr, rectifies the balance in his fascinating study, *The Bible in the Making*. The most important part of this book is devoted to an analysis of the men and the motives involved in the various English versions, not only Anglican and Protestant but also Roman Catholic and Jewish. By quoting various passages in various versions he gives something of the flavor of each translation. At the end there are 100 pages of appendices of vary-



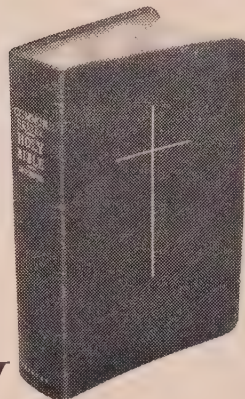
ing value; included in the pages are 13 non-biblical sayings of Jesus based on reconstructed papyrus fragments; but all of these, and more, are now known to belong to the Gospel of Thomas. More valuable is a study of "the Roman Catholic Church and the Bible in Western Europe Today."

One of the most important chapters is the last, entitled "biblical thinking: the barrier beyond words." Dr. MacGregor rightly insists on the limitations of any translation (he could have added that if we read in Hebrew or Greek we are still trying to translate) and says that "you have to try to understand how the minds of the biblical writers worked." We start with trying to see what they said; then we have to go on toward what they meant. At this point further analysis of symbolic language would be helpful; but this would lead beyond the author's scope in this book. When so much has been given, we should not demand more.

Much biblical work is not especially interesting. Dr. MacGregor's book reflects a many-faceted human interest which sympathetically interprets the purposes of Bible translators. It makes good reading and (therefore) illuminates its subject all the better. One quibble at the end: in view of the rôle of Anglicanism in Bible translation, should not some word referring to it appear in the index?

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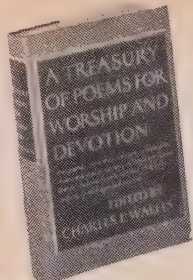
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LETTERS

Continued from page 15

modern industrial conditions. The throne at England's primatial see has led the people of that land to think about their problems in the light of their Christian beliefs. The present archbishop has addressed himself to such controversial subjects as birth control and suicide.

When I was a young man Bishop Manning of New York, Bishop Freeman of Washington, Bishop Stewart of Chicago, and Bishop Johnson of Colorado all addressed themselves to current problems, and occasionally thundered forth their denunciations of evil. Where are their successors today?

In the recent steel dispute the bankruptcy of the strike as a means of settling industrial disagreements between management and labor when organized on a national scale showed up plainly. But where was the voice of the Christian conscience to offer guidance? The current TV contest scandals are deplored as evidence of a national moral laxity, but where is the voice of the Church to offer guidance to those who find themselves working in a new and strange medium for which legal rules have not yet been devised?

It is not enough for Christians to deplore the breakdown in morals and the softness of modern living. Leadership in ethical responses to the new and complex situations of modern life must be undertaken. The voice of the Christian prophet is strangely silent in our land today.

(Rev. Canon) **THOMAS E. JESSETT**
Vicar, Highlands Parish

Seattle, Wash.

Tell the Plain Story

The temperate statement of Mr. William C. Morris, Jr., [L.C., November 22d] concerning the bishops' attitude toward questions about the Virgin Birth, Resurrection, and Ascension, is interesting. May I add a few remarks?

(1) Speaking as a convert of more than 30 years standing, I do not think that people are "becoming less and less interested in what we have to say" concerning the Gospel *provided* we tell the plain story, and do not embellish it with man-made "interpretations."

(2) The Evangelists do certainly present the Virgin Birth, Resurrection, and Ascension as facts; the Church always has proclaimed them as facts.

(3) It is true that "God is His own witness" in the heart of man, but God must have thought that a more concrete witness was necessary for the world's salvation, else why the acts of the Redemption?

(4) People do not believe in the Resurrection, *et al*, simply "because the bishops say so," but because the bishops, as custodians of the Gospel, appointed to that office by our Lord Himself, have the duty to proclaim the Resurrection, *et al*, as a part of the Gospel which they were appointed to defend. The ultimate authority is Jesus Christ. The more the bishops substitute their personal opinions for the teaching of our Lord and the early Church, and the more they side-step inquiries concerning the Faith, the more will people regard their opinions as non-pertinent and unimportant — which in fact they would be.

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Continued from page 7

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FINANCE

Quotas and Payments

More than 96% of expected payments of dioceses and missionary districts to the National Council had been made by October 31st. The dioceses and districts had accepted quotas of \$6,960,000 for 1959, and three-quarters of this, or \$5,220,000, was expected to be paid in the first 10 months of the year. Actually paid by the end of October was \$5,025,000.

Payments from the Third (Washington) Province and the Fourth (Sewanee) Province were running somewhat ahead of schedule. Payments from the Second (New York and New Jersey) Province were \$79,000 below the three-quarter figure.

Quotas are set by a formula determined by General Convention. Dioceses and districts are then asked to accept the quota. Some accept more than the assigned quota; some accept less. Acceptances in 1959 totalled 98% of the quotas. The money raised on quotas is the major portion of the funds used to carry on the Church's missionary and other programs.

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Evolution in Concrete

Speaking informally, in Providence, R. I., on the subject of birth control, a Jesuit said: "The Church will never change its doctrine on the Gospel principle, but there may be an evolution of our concrete situation which will require a modification of the application of the principle."

The Jesuit, the Rev. Gustave Weigel, S. J., professor of ecclesiology at Woodstock (Md.) College, made this statement in response to a request for clarification after an informal discussion of "Catholic and Protestant Relations Now" at Brown University. During the discussion he said that if a Roman Catholic "wants to be a good Catholic" and live up to the Roman Church's teaching on birth control, "let him do so, and let him allow his neighbor to practice chastity as he thinks it should be."

Fr. Weigel also said that Roman Catholics commit a "political error" by "trying to make their vision of things the norm for the whole community."



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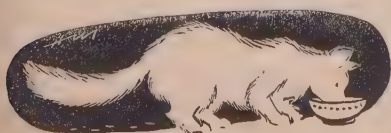
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sorts and conditions

THE CLASSIFIED section of the Milwaukee telephone directory contains many useful and interesting headings. One that particularly takes my fancy appears right after "Erecting Contractors" and just before "Estate Consultants." The heading is "Eschatologists," and three different practitioners of this venerable art or profession are listed for the convenience of users of the Yellow Pages.

IT TAKES an eschatologist to understand the parable of the unjust steward, which is told at the beginning of the sixteenth chapter of the Gospel according to St. Luke. Eschatology is the study of the "last things," and a great deal of our confusion in understanding the sayings of Jesus is the result of our effort to draw little lessons about living together in this world from biblical passages designed to drive home the point that this world is on the verge of extinction.

THE STEWARD in the parable was accused of wasting his master's goods. He was a failure as a manager for reasons which Jesus did not bother to spell out in detail. "What does a man do when his business goes to pot?" was the question raised by the parable. And Jesus' answer was, "If he has any common sense, he uses his remaining



time and resources to make arrangements for his radically altered future."

IN THIS CASE, the unsuccessful manager talked to the people who owed money to the business and arranged to reduce their debts so that when he was fired they would be friendly to him in return. Jesus indicates that, although the steward's action was dishonest, his master commended him for his prudence. "For," says Jesus, "the sons of this age are wiser in their own generation than the children of light."

IN OTHER WORDS, a man who realizes that his earthly affairs are coming to a crisis does something about it. But when the good news of the Kingdom of God is preached, the people who hear the news often don't do anything about it.

OUR LORD'S setting up of a dishonest steward as an example to Christians seems to have been rather confusing even to St. Luke himself. This particular parable is followed by three more interpretations in rapid succession:

- (1) Use your "unrighteous mammon" (worldly wealth) to do good to others, so that at the end you may be received into "everlasting habitations."
- (2) If you haven't been faithful in the little matters of business, why expect God to trust you with His true riches?
- (3) You cannot serve God and worldly wealth.

THESE are undoubtedly authentic parts of Jesus' teaching, but it is questionable whether they have much to do with the story of the unjust steward. He is an example to Christians because he read the signs of the times and acted accordingly. What a different world — and different Church — we would have if Christians were equally prompt to act upon the news they have received!

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TALKS

Continued from page 4

that the memory work will be that assigned to the grade for the period, and not the special hobby of the teacher. (Memory work is being very generally ignored, we suspect, in most of our schools, whether old or new-style texts are in use. This plan checks on the teachers as well as the pupils.)

Other columns might be headed: Hand work completed satisfactorily (i.e., a complete project done, not merely one day's writing or drawing. Such might be merely the "coöperation" credit for the day, if such a column is set up). Perfect attendance for five (or more) consecutive Sundays. Service rendered to some one in need (patterned on the Boy Scouts). Attendance at Church service. Helping our school (this would mean picking up, arranging chairs, decorating, etc.)

Leave a wide band for each child — perhaps two inches, since there may be several achievements under some headings.

This plan is only an adjunct to class life, but it has been found to be a useful way to increase purposeful participation by more pupils than the exclusive "lesson" emphasis. Incidentally, attendance is much more steady, and home interest is obviously increased.

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FOR GIRLS (Cont'd.)

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THE LIVING CHURCH

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DEATHS

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them."

The Rev. Thomas Wilkinson Attridge, retired priest of the diocese of Newark, died November 16th in Morristown, N. J., after suffering a heart attack. He was 74 years old.

Mr. Attridge retired in 1953, after 34 years as rector of the Church of the Redeemer, Morristown, N. J. Before he retired, the parish celebrated its centennial.

He was born in County Cork, Ireland. After he was graduated from Princeton University and the Episcopal Theological School, he was ordained



in 1915. He served as curate of Christ Church, Cincinnati, Ohio, 1915-1919, and was chaplain of Camp Sherman in 1918 and 1919. During his ministry at the Church of the Redeemer, a parish house and a rectory were built. He was active in Scouting and Red Cross work, and had served as chaplain of the Hillside Hose Company of Morris Township.

He leaves his wife, Gertrude Curtis (Cate) Attridge; two sons, Thomas J., of Glen Cove, L. I., and Curtis C., of West Acton, Mass.; two daughters, Mrs. Martha Clough of Glen Ridge, N. J., and Miss Anne W. Attridge of Bloomfield, N. J.; a brother, the Rev. Curtis J. Attridge of Cincinnati; a sister, Mrs. Glen Haron of Albany, N. Y., and six grandchildren.

The Rev. Frank Fitz, retired priest of the diocese of Massachusetts, died on October 21st, at the age of 82 in Boston, Mass.

Fr. Fitz was born in England and attended St. Nicholas College in Lansing. He taught at the Iolani School in Hawaii. He was ordained priest in 1902, and served as Sacristan of St. Andrew's Cathedral in Honolulu, later taking charge of the Hawaiian congregation from 1902 until 1906. He was principal of the Iolani School from 1901 to 1906, and warden of Aliioli College from 1906 until 1909. From 1909 he was closely associated with the Society of St. John the Evangelist, living at the Mission House in Boston for 30 years, although he was not a member of the Society. During the years from 1909 to 1925, he was curate of the Church of St. John the Evangelist, Boston, and assistant at the Church of St. Augustine and St. Martin. In 1925, he became vicar of St. Augustine's until his retirement in 1945, after which he continued to be a familiar figure on Boston's Beacon Hill.

The Rev. William Graham Love, on the staff of the Chapel of the Intercession of Trinity Parish, New York City, died November 14th, in Poughkeepsie, N. Y., of congestive heart failure. He was 50 years old.

Fr. Love was born in Yonkers, N. Y. He graduated from the University of Pennsylvania with the degree of Doctor of Veterinary Medicine in 1933 and practiced veterinary medicine for fifteen years, serving as captain in the Army veterinary corps in World War II. In 1949, Fr. Love was graduated from the General Theological Seminary. He was ordained priest in 1950. After assignment to a mission in Costa Rica, he returned later in 1950 because of ill health and was named priest in charge of St. Thomas' Church at Tupper Lake, N. Y., where he also served as a chaplain at the Sunmount Veterans Hospital and at the Trudeau Sanatorium in Saranac Lake. In 1953, Fr. Love was appointed priest in charge of St. Augustine's Chapel of Trinity Parish, and in 1957 was named to the staff of the Chapel of the Intercession.

Surviving is a sister, Mrs. Bertram H. Newton of Poughkeepsie.

Frederic Carroll Baldy, a retired schoolmaster and participant in the Moral Re-Armament movement, died November 14th, in Mount Kisco, N. Y. He was 70 years old.

Mr. Baldy had been a master at St. Mary's School, Southboro, Mass., and at Shattuck Military Academy in Faribault, Minn. Since his retirement in 1939, he had traveled with Dr. Frank N. Buchman, founder of Moral Re-Armament movement, and had participated in world assemblies at Mackinac Island, Mich., and at Cauc, Switzerland.

Jeanette Limerick Bartlett, wife of the Very Rev. C. Julian Bartlett, dean of Grace Cathedral, San Francisco, died November 14th, at the age of 46.

Mrs. Bartlett was a native of Baltimore. She was a graduate of Wheaton College, North Mass., and received two years of graduate instruction in art history at New York University. She was active in promoting the use of contemporary art in churches. Mrs. Bartlett directed an exhibition at Grace Cathedral last year and planned a similar show this year [L.C., November 29th, p. 33]. She was a member of the San Francisco Museum of Art.

In addition to her husband, Mrs. Bartlett survived by a son, Aubrey, two daughters, Jean and Olivia, her mother, Mrs. James Arthur Limerick, of Baltimore, and a sister, Mrs. Isaac Lycett, Sr. of Baltimore. Funeral services will be held at Christ Church Cathedral, New Orleans [L.C., November 29th, p. 61].

George V. Denny, founder and first moderator of the "American Town Meeting of the Air" radio program, died November 11th, at West Cornwall, Conn., at the age of 60.

He was an active and faithful communicant of Trinity Church, Lime Rock, Conn. Up until last year, when his term expired, he was a member of the vestry of that parish.

Surviving are his wife, the former Jean Sarasy, three children by a former marriage, and his mother, Mrs. Carrie Ricks Denny of Asheville, N. C.

Lewis Mapes Evans, Sr., retired secretary of First Pennsylvania Banking and Trust Co., Philadelphia, Pa., died of a heart attack on November 18th. He was 70 years old.

Mr. Evans was an active Churchman, having been treasurer of the Cathedral Chapter and canon of the diocese of Pennsylvania. He was vestryman and accounting warden at the Church of St. James the Less.

He is survived by his wife, Elsie, a son, Leo M., Jr., a daughter, Mrs. Dorothy E. Baldwin, two brothers and six grandchildren.

Grace Swords Cook Sloane, formerly of Port Chester, N. Y., died on November 8, in Los Angeles, Calif., where she had lived for many years. She was 69.

A descendant of Dutch settlers, Mrs. Sloane was the daughter of the Rev. E. R. T. Cook, rector of St. John's Church in New York.

She is survived by a daughter and son, a son, daughter, six grandchildren and 13 great-grandchildren.

ANGLICAN CYCLE OF PRAYER

The Anglican Cycle of Prayer was developed at the request of the 1948 Lambeth Conference. It is suggested for intercessory prayers on each day of the year, except for a few open days in which prayers may be offered, as desired, for other communions, missionary societies, or emergencies.

December

- 6. Washington, U.S.A.
- 7. Wellington, New Zealand
- 8. Western Massachusetts, U.S.A.
- 9. Western Michigan, U.S.A.
- 10. Western New York, U.S.A.
- 11. Western North Carolina, U.S.A.
- 12. Western Szechwan, China

CHURCH DIRECTORY



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HOLY APOSTLES' 1003 So. Verdugo Rd.
Rev. Robert Spicer-Smith, r
Sun Masses 8, 9:30, 11 (1, 3, 5S); C by appt

LOS ANGELES, CALIF.

T. MARY OF THE ANGELS 4510 Finley Ave.
Rev. James Jordan, r
Sun: Masses 8, 9, 11, MP 10:40, EP & B 5:30;
Daily 9; C Sat 4:30 & 7:30

T. NICHOLAS 17114 Ventura Blvd. (at Encino)
Rev. Harley Wright Smith, r;
Rev. George Macfarren, Ass't
Sun Masses: 8:30, 9:30, 11, Ch S 9:30; Adult
education Tues 8; Penance Fri 7 to 8 & by appt

NORWALK, CONN.

T. PAUL'S-on-the-Green
Rev. Anthony P. Treasure, r
Sun Masses: 8, 9:30 (Sol), 11 Sung (1S) MP (2nd,
rd and 4th), 6:30 EP; Daily: MP 8, EP 5; Week-
day Masses: Tues 9, Wed 8:30, Thurs 10, Fri 7:15;
D 8:30; C Sat 5-6

WASHINGTON, D. C.

T. PAUL'S 2430 K St., N.W.
Sun Masses: 8, 9:30, 11:15, Sol Ev & B 8; Mass
daily 7; also Tues & Sat 9:30; Thurs & HD 12 noon;
MP 6:45, EP 6; C Sat 5-7

MORAL GABLES, FLA.

T. PHILIP'S Coral Way at Columbus
Rev. John G. Shirley, r; Rev. Robert G. Sharp, c;
Rev. Ralph A. Harris, choirmaster
Sun 7, 8, 10 and Daily; C Sat 5

PORT LAUDERDALE, FLA.

ALL SAINTS' 335 Tarpon Drive
Sun 7:30, 9, 11, & 7; Daily 7 & 5:30; Thurs
HD 9; C Fri & Sat 4:30-5:30

COCONUT GROVE, MIAMI, FLA.

T. STEPHEN'S 2750 McFarlane Road
Rev. Don H. Copeland, r; Rev. Wm. J. Brunninga,
Rev. George R. Taylor, Ass'ts; Rev. Warren I.
Ensmore, Dir. of Christian Ed. & Headmaster of
the Day School; Rev. Robert Dean Martin, Dir. of
Youth Activities & Chaplain of the Day School.
Sun 7, 8, 9:15, 11; Daily 7:30; also Mon 8:45;
Tues 6:30; Fri 10; C 4:30 Sat & by appt

ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Main & Jefferson Sts.
Sun 6:30, 7:30, 9, 11; Daily 7:30, 5:45; Thurs &
D 10; C Sat 5-6

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Sun: Masses 7:30, 9:15, 11, Ev & B 8; Wed 7;
D 10:30; Other days 7:30; C Sat 5

CHICAGO, ILL.

CATHEDRAL OF ST. JAMES
Leon & Wabash (nearest Loop)
Very Rev. H. S. Kennedy, D.D., dean
Sun 8 & 10 HC, 11 MP, HC, & Ser; Daily 7:15
(P, 7:30 HC, also Wed 10; Thurs 6:30; (Mon
Fri) Int 12:10, 5:15 EP

EVANSTON, ILL.

T. LUKE'S Hinman & Lee Streets
Sun H Eu 7:30, 9, 9:15 (Children's), 11, MP 8:30,
N S 9, EP 5:30; Weekdays: H Eu 7, 10; also
Wed 6:15; also Fri (Requiem) 7:30; MP 9:45,
P 5:30; C Sat 4:30-5:30, 7:30-8:30 & by appt

LABURY-WESTERN THEOLOGICAL SEMINARY
Chapel of St. John the Divine
Sun thru Fri Daily MP & HC 7:15; Cho Ev 5:30

KEY—Light face type denotes AM, black face
PM; add. address; anno, announced; AC, Ante-
Communion; appt, appointment; B, Benediction;
C, Confessions; Cho, Choral; Ch S, Church
School; c, curate; d, deacon; d. r. e., director
of religious education; EP, Evening Prayer; Eu,
Eucharist; Ev, Evensong; ex, except; 1S, first
Sunday; HC, Holy Communion; HD, Holy Days;
HH, Holy Lit.; Instr, Instructions; Int, Inter-
cessions; Lit, Litany; Mat, Matins; MP, Morning
Prayer; P, Penance; r, rector; r-em, rector-
emeritus; Ser, Sermon; Sol, Solemn; Sta, Sta-
tions; V, Vespers; v, vicar; YPF, Young People's
Fellowship.

NEW ORLEANS, LA.

ST. ANNA'S (Nearest Downtown & Vieux Carre)
1313 Esplanade Ave., Rev. Henry Crisler, r
Sun 7:30, 9:15, 11, 6; Wed 10; HD 7 & 10

BALTIMORE, MD.

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Rev. Osborne Littleford, r; Rev. Frank MacD.
Spindler, c; Rev. E. Maurice Pearce, d
Sun 7:30, 9:15, 11 & Daily; also Fri (Requiem) 7:30

MOUNT CALVARY N. Eutaw and Madison Streets
Rev. MacAllister Ellis, Rev. Donald L. Davis
Sun: Masses 7, 8, 9, 11 (High); Daily 7, 9:30;
C Sat 4:30-5:30, 7:30-8:30

OLD ST. PAUL'S Charles St. at Seratoga
Rev. F. W. Kates, r; Rev. A. N. Redding, c
Sun 8 HC, 11 MP or HC & Ser; HC Tues, Thurs &
HD 11; Wed 12:20-12:50 Preaching Service

BOSTON, MASS.

ALL SAINTS' at Ashmont Station, Dorchester
Revs. S. Emerson, T. J. Hayden, D. F. Burr
Sun 7:30, 9 (sung), 11 Sol & Ser, 7:30 EP; Daily 7
ex Sat 8:30; C Sat 5 & 8, Sun 8:30

DETROIT, MICH.

INCARNATION 10331 Dexter Blvd.
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KANSAS CITY, MO.

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Hayden, canon; Rev. R. E. Thrumston, canon
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ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschild, S.T.D., r
Sun HC 8, 9, 11 1S, MP; HC Tues 7, Wed 10

BUFFALO, N. Y.

ST. ANDREW'S 3107 Main St. at Highgate
Rev. Thomas R. Gibson, r; Rev. Philip E. Pepper, c
Sun Masses 8, 9:30, 11:15 (High); Daily 7, Thurs
10; C Sat 4:30-5:30 & by appt

COOPERSTOWN, N. Y.

CHRIST CHURCH Church and River Streets
Rev. George F. French, r
Sun 7:30, 10:45; Wed 7:30; Thurs & HD 10;
C by appt

NEW YORK, N. Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun: HC 7, 8, 9, 10; MP, HC & Ser 11; Ev & Ser 4;
Wkdays: MP 7:45; HC 8 (6 & 10 Wed); EP 5

ST. BARTHOLOMEW'S Park Ave. and 51st St.
Rev. Terence J. Finlay, D.D., r

8, 9:30 HC, 11 M Service & Ser, 9:30 & 11, Ch S,
4 EP (Spec. Music); Weekdays HC Tues 12:10;
Wed & Saints' Days 8; Thurs 12:10; Organ Recitals
Wed 12:10; EP Daily 5:45. Church open daily for
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Daily MP & HC 7; Daily Cho Ev 6

HEAVENLY REST 5th Ave. at 90th Street
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Sun HC 8 & 9, MP Ser 11; Thurs HC and Healing
Service 12 & 6; Wed HC 7:30; HD HC 7:30 & 12

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
46th St. between 6th and 7th Aves.
Sun: Low Masses 7, 8, 9, (Sung), 10; High Mass 11;
B 8; Weekdays: Low Masses 7, 8, 9:30; Fri 12:10;
C Thurs 4:30-5:30, Fri 12-1, 4:30-5:30, 7-8, Sat
2-5, 7-9

RESURRECTION 115 East 74th
Rev. A. A. Chambers, S.T.D., r; Rev. C. O. Moore, c
Sun Masses: 8, 9 (Sung) & 11 (Sol); Daily 7:30
ex Sat; Wed & Sat 10; C Sat 5-6

ST. THOMAS 5th Ave. & 53rd Street
Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (1S) MP 11, Organ Recital
3:30, EP Cho 4; Daily ex Sat HC 8; Thurs 11;
HD 12:10; Noonday ex Sat 12:10

NEW YORK, N. Y. (Cont'd.)

THE PARISH OF TRINITY CHURCH
Rev. John Heuss, D.D., r

TRINITY Broadway & Wall St.
Rev. Bernard C. Newman, S.T.D., v
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8,
12, Ser 12:30 Tues, Wed & Thurs, EP 5:15 ex Sat;
Sat HC 8; C Fri 4:30 & by appt

ST. PAUL'S CHAPEL Broadway & Fulton St.
Rev. Robert C. Hunsicker, v
Sun HC 8:30, MP HC Ser 10; Weekdays: HC 8
(Thurs also at 7:30) 12:05 ex Sat; Int & Bible
Study 1:05 ex Sat; EP 3; C Fri 3:30-5:30 & by
appt; Organ Recital Wednesday 12:30

CHAPEL OF THE INTERCESSION

Broadway & 155th St.
Rev. Robert R. Spears, Jr., v
Sun 8, 9 & 11, EP 4; Weekdays HC daily 7 & 10,
MP 9, EP 5:30, Sat 5, Int 12 noon; C by appt

ST. LUKE'S CHAPEL 487 Hudson St.
Rev. Paul C. Weed, Jr., v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6,
8-9, & by appt

ST. AUGUSTINE'S CHAPEL 292 Henry St.
Rev. C. Kilmer Myers, S.T.D., v; Rev. Merrill O.
Young, p-in-c
Sun HC 8, 9, 10 (Spanish), 11:15, EP 5; Daily:
HC 7:30 ex Thurs; Sat HC 9:30, EP 5

ST. CHRISTOPHER'S CHAPEL 48 Henry St.
Rev. C. Kilmer Myers, v; Rev. Wm. A. Wendt, p-in-c
Sun HC 8, 9, 10, 11 (Spanish), EP 8; Daily:
HC 8 ex Thurs at 8, 10, EP 5:30

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th and 17th Sts.
Sun HC 8, 9, 11, EP 5:30; Daily 7:45, 5:30; Thurs
6:30; Wed & Fri 12:10; Sat 9:30; C Sat 12-1, 7:30-8

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.
Rev. Walter F. Hendricks, Jr., r
Sun Masses: 7:30, 11, Mat & Ch S 9:30; Mass
daily 7 ex Tues & Thurs 10; Sol Ev & Devotions 1st
Fri 8; Holy Unction 2d Thurs 10:30; C Sat 4-5

SEATTLE, WASH.

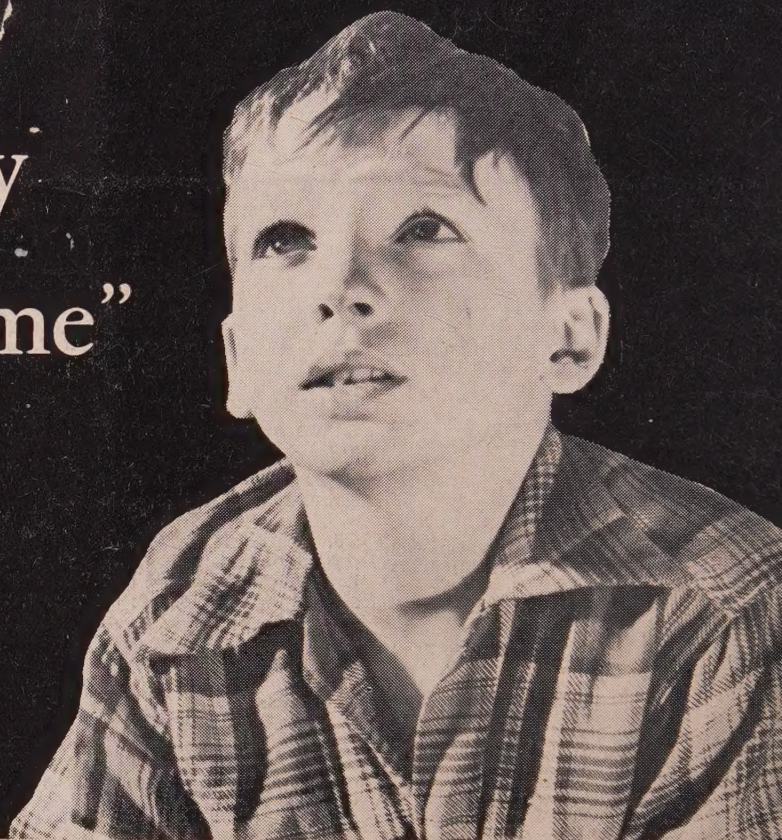
ST. PAUL'S 15 Roy St., at Queen Anne
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Sun 8, 9:30, 11; Daily: varied times.

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please
bring my
daddy home"



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Address.....

City..... Zone..... State.....

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